

Current Affairs #59 – The Four Living Creatures, Part 4

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We left off speaking of the vision of Ezekiel from chapter 1. Now in chapter 10 he said,

And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne (Ezekiel 10:1 NKJV).

It is an identical resumption of what ended in chapter 1, because we saw the four living creatures moving together, standing at rest under the throne, and the person on the throne being the One clothed in the glory of God. Except that here, when he picks up the reference, he refers to the four living creatures as “the cherubim.”

An examination of the passage would find that the word “cherubim” is the word *kruwb*, from which we get the word cherub, *kruwb* – cherub. That is from Strong’s Concordance. For those of you who are interested, it is 3742 (*kerub*); but that is all you will get from the Strong’s reference. However, if you were to look in the *Gesenius’ Hebrew and Chaldee Lexicon of the Old Testament Scriptures* that is corroborated with the Strong’s Concordance, under that number, 3742, you will find a reference to a scholar’s dissertation on *kruwbs* or cherubs. The scholar’s name is Rödiger—Rödiger's Dissertation. So, I will quote from Rödiger's Dissertation on *kruwb* or cherub. He says, “From the Semitic source, we have the following conjectures: the word is derived from *Aravit* and means the plower, or the ox, as it is used in Ezekiel 1:10. This is the derivation most generally adopted by metathesis from the chariot, etc.” He references the fact that, rather than the Scriptures quoting from ancient Babylonian texts and the like, that the Scriptures actually present a very complete picture in the form of the four faces that has been executed on walls in Babylon and Egypt, that do show winged lions with faces of men and the like. So Rödiger is making the point, and I entirely agree, that in order to convey this biblical vision, Ezekiel refers to things that are commonly known, or known with some commonality, in the world in which he lives; and he lives in Babylon at this time. So the point is that the word “cherub” is actually a reference to one of the four living creatures, and that, in particular, is the ox. Reading that now, as being the representation of the same four living creatures, he said,

And I looked, and there in the firmament that was above the head of the cherubim, [four living creatures, cherubim] there appeared something like a sapphire stone, having the appearance and likeness of a throne (Ezekiel 10:1, comments added in brackets).

Now command was given to one, the man clothed in linen, to take fire from amongst the coals under the wheels of the cherub—because you remember, there is a lot of fire and light and lightning and all of the rest of it among them; and he did that—and “scatter it over the city,” which would be the city of Jerusalem.

Now the cherubim were standing on the south side of the temple when a man went in, and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and paused over the threshold of the temple; and the house was filled with the cloud, and the court was full of the brightness of the Lord’s glory. And the sound of the wings of the cherubim was heard even in the outer court, like the voice of Almighty God when He speaks (Ezekiel 10:3-5).

It continues on. Now, just another reading in the same tenth chapter:

And when I looked there were four wheels by the cherubim... (Ezekiel 10:9a)

Of course, that would be confusing if we did not understand that “cherubim” was the word that described all four creatures, and that word was for the plover or the ox.

And when I looked there were four wheels by the cherubim, one wheel by one cherub and another wheel by each other cherub; the wheels appeared to have the color of a beryl stone. As for their appearance, all four looked alike—as it were, a wheel in the middle of a wheel. When they went, they went toward any of their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went. [Again, you have the whole description exactly as spoken of before in chapter 1, including the following:] And their whole body, with their back, their hands, their wings, and the wheels that the four had, were full of eyes all around. As for the wheels, they were

called in my hearing, “Wheel.” Each one had four faces: the first face was the face of the cherub [the ox], the second face the face of a man, the third face of a lion, and the fourth the face of an eagle (Ezekiel 10:9-15, comments added in brackets).

Here, in verse 14 of Ezekiel 10, he actually describes the cherub as the ox, and names the other three faces. So, there is no issue here.

And the cherubim were lifted up. This was the living creature I saw by the River Chebar. When the cherubim went, the wheels went beside them; [and so on and so on]. Then the glory of the Lord departed from the threshold of the temple... [and the like] (Ezekiel 10:15-16a; 18a, comments added in brackets).

I would encourage you to finish the reading of Ezekiel 10. So, when we think now to go back and pull all of this together, let us go back to the book of Revelation, chapter 6, to conclude our session on the four living creatures. In chapter 6, he is talking about the four horsemen. Among the third of the four he says,

When He [the Lamb] opened the third seal, I heard the third living creature say, “Come and see.” So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying “A quart of wheat for a denarius [or a day’s wage], and three quarts of barley for a denarius; and do not harm the oil and the wine” (Revelation 6:5-6 NKJV, comments added in brackets).

Now, we have explored who the four living creatures are: they are the corporate man. There is a voice that speaks from in the midst of them, and we asked the question at the beginning, who was that voice? We saw earlier, in chapter 4 of the book of Revelation, that the four living creatures surrounded the Lamb. When you surround something, the voice that speaks from the in the midst of that is the thing you have surrounded. Who, then, is the voice that speaks in the midst of the four living creatures? The Lamb. What does He have to say? Leave aside the fact that the voice of God is like the sound of the wings of the four living creatures. So it is appropriate to conclude

what the Lamb has to say, He is intentionally speaking from in the midst of the four living creatures, giving them the right to declare what He has to say.

What is my point? My point is that the glorified, matured, coming of age, the thirtieth year, the fourth month, the fifth day, mature Body of Christ, will speak what the Lamb is saying. We will not be out of step with what He is doing. And because the ways of God are communicated by decrees, the four living creatures make the decrees of the Lamb. Heaven and earth will pass away, but His word will stand firmly. So my point is that now, in this time, we must understand that the Lamb is speaking from in the midst of His brethren. That is what Hebrews says.

Look at this from the book of Hebrews, the second chapter. It says, “He will speak from in the midst of His brethren” (cf. Hebrews 2:12). In Hebrews 2:12, the following is said, and He quotes the Psalms. Beginning in verse 10,

For it was fitting for Him, from whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies [makes men holy] and those who are being sanctified [being made holy] are all of one, for which reason He is not ashamed to call us brethren, saying:
[Now this is verse 12 of Hebrews 2]

*“I will declare Your name to My brethren;
In the midst of the assembly, I will sing praise to You.” [quoting Psalm 22:22]*

And again:

“I will put My trust in Him.” [quoting Isaiah 8:17]

And again:

“Here am I and the children whom God has given Me.” [quoting Isaiah 8:18]

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same [their humanity], that through death He might destroy him who has the power of death, that is, the devil, and release those who through fear of death were all their

lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted (Hebrews 2:10-18 NKJV, comments added in brackets).

The term “propitiation” is the word “box,” like the Ark of the Covenant. He is the box. Whoever is in the box is associated with how the box looks. So if we are in Christ, we are propitiated—we are in the box. What is on the box that is called the Ark of the Covenant? Two cherubim whose wings overlap, and it is called the mercy seat. It is the picture of those who carry the word of the covenant, the word of the propitiated people, in the earth. This is the cherubim. The four living creatures, who are collectively referred to as the cherubim, speak the word of God in the earth. They have the authority to declare the mysteries of God that have been enfolded in the person of Christ, who is the Ark of the Covenant, who is the propitiation, who is the means of our reconciliation to God. And when they speak, Christ speaks, today, in the earth.

Let’s end up on this final piece, because I want to show you something about the message that is spoken. He says, “a quart of wheat for a denarius and three quarts...” (cf. Revelation 6:6 NKJV)—the voice from among the living creatures is saying, giving decree to what this crooked weight and measure, this unfair scale, this uneven weight and measure that is being deployed on the earth by the rider on the black horse to bring death and destruction to mankind through famine, and (the decree) is limiting this creature (this horseman). This evil spirit bringing death and destruction through famine is under a decree which says, “a quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine” (cf. Revelation 6:6). The voice from the four living creatures tells the horseman what he can or cannot do. He can sell a quart of wheat for a day’s wage, and he can sell three quarts of barley for a day’s wage, but he cannot harm the oil and the wine. What is that about?

One of the most important passages of the Old Testament, in my estimation, is the book of Deuteronomy, the eighth chapter. And I want you to come and look at this chapter with me because

it contains a promise from God to Israel that was a natural fulfillment of that promise. However, it was meant to represent an inheritance given to the sons of God at the end of the age. So, here is what God has to say. He tells Israel first, “Every command I have commanded you, obey and observe” (cf. Deuteronomy 8:1), and continuing with verse 2,

And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not. So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know... (Deuteronomy 8:2-3a NKJV).

This same passage would be quoted by Jesus in John, chapter 6, the day after He had fed the multitude of five thousand with five barley loaves and two fish. For in the hand of Jesus, in the hand of the Sovereign One, the rough food of barley, five barley loaves (three measures for a day's wage) could become food for a multitude. But I am little bit ahead of my statement here.

- “Allowed you to hunger, so He could feed you” (cf. Deuteronomy 8:3). Listen, when you go through adversity, it is not without purpose. In the adversity of hunger, the threat is real; therefore, the solution is real that you may be fed by every word that proceeds from the mouth of God. And that is what He says to them.
- “I led you through to teach you this: that a man shall not live on bread alone, but by every word that proceeds from the mouth of God” (cf. Deuteronomy 8:3). Now long after this sojourn in the wilderness was over, Jesus returns to this same narrative in John 6 to set up the principle that the twelve loaves of bread, for show, were representative of an economy greater than the economy of manna, because that would be the Bread of His Presence. Hence, you “shall not live by bread alone; but by every word that proceeds from the mouth of the Lord.”

When He brings Israel into the land of promise, He wants them not to forget that. In verse 5,

You should know in your heart that as a man chastens his son, so the Lord your God chastens you. Therefore you shall keep the commandments of the Lord your God, to walk

in His ways and to fear Him. For the Lord your God is bringing you into a good land [the Lord your God is bringing you into an inheritance], a land of brooks of water, of fountains and springs, that flow out of valleys and hills... (Deuteronomy 8:5-7, comments added in brackets).

What is the first thing of necessity when you come into your inheritance? The word of God. What has He just gotten through telling them? A man does not live on bread alone but by every word that proceeds from the mouth of God. So when you come into your inheritance, the word of God will be abundant in your inheritance. It is the first thing to note. And it is described in the physical land as:

1. brooks of water,
2. fountains,
3. and springs.

So there will be rivers flowing through, there will be water oozing out of the side of the mountain as a spring, and water gushing forth from the earth—three pictures of the word of God. And they would represent such matters as the permanent understanding of the word of God, which would be the brooks of water. They would represent the *kairos* of God, when the water springs out of the side of the hill as a spring. And the fountains, where there is a time in the world where the secret things of God are opened up for His people. Three forms of the word:

1. the regular flowing of the word of God,
2. the spontaneous words of knowledge and revelation,
3. and moments when the entire timeframe is defined by the pouring forth of the word of God.

And I say to you, that at this time we have all three.

So, you will have water in the land. And then he goes on to say it will be,

a land of wheat and barley, (Deuteronomy 8:8a)

There will be an abundance of wheat and barley. Wheat is what you make fine flour from; barley, a coarser flour. The idea here being that you will have both. But what does the rider on the black

horse do? He is choking off your supply. He is saying to you, you will have to give a day's wage for a measure of wheat, and a day's wage for three measures of barley. But your land was promised to be a land of wheat and barley. Now what could the rider on the black horse not touch? The oil and the wine.

A land of wheat and barley, of vines [that is wine] and fig trees and pomegranates, a land of olive oil and honey, a land in which you will eat bread without scarcity, [a land] in which you will lack nothing; a land whose stones are iron and out of whose hills you can dig copper. When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you” (Deuteronomy 8:8-10, comments added in brackets).

So what is the antidote for corrupt and perverse weights and measures? You cannot harm the oil and the wine. You can only express this sense of deprivation over the earth that is not covered by the provision and protection of the Lamb. They still have their land with brooks of water—the word of God flowing in all three forms. They will live by this water because this water will provide for them wheat and barley in abundance, natural food and spiritual food, oil and wine, anointing coming in the context of those who have been saved. The good Samaritan, when he took the man in, poured into his wounds oil and wine, and brought him to a safe haven of rest where he could be recovered and restored. These four living creatures represent an awesome picture of the finished work: the man in the image and likeness of God. They are the cherubim of the earth. They are the voices that speak as the One voice, and theirs is a land of abundance and plenty.

We are not talking about America, as some have foolishly thought. No. We are talking about our righteous inheritance. The inheritance of the saints in light, in which everything necessary for life and godliness is your inheritance. I have done much to try to settle the people of God in this time, certainly to the household over which I have been assigned as a father. This word needs to grow up in you quickly, take root quickly. Repent from any perverse mindsets produced by fear. I did an entire series on blockage removal [see link: http://www.soleyn.com/media/studio_sessions], overthrowing strongholds by which the soul keeps establishing hegemony over the spirit. It is time to step in. This is a time when there are fountains of water flowing. This is not a time for thirst, parchiness and dryness. These words are not just advisory opinions; they are the presentations of

food from heaven to transform our thinking, that we might become those who move in perfect harmony together under the rule of the throne of God, who possess within the body of a man and the spirit of a man: possess the spirit of the ruler, who possess the intractable determination of the ox, and who soar on the wings of the spirit of prophecy—who can see the past, who understand the present, who can see the future—the four living creatures, the ones who encircle the Lamb and carry out His commands faithfully in the earth, the cherubim of God.

Continue to be blessed. We will have much more to say as we continue to unpack the prophetic Scriptures of Daniel, Ezekiel, Jeremiah, and of course, the Revelation. Grace and peace be with you always. Amen.